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"IF WE WISH TO CARRY ON THE WORK OF THE REDEEMER WE MUST USE HIS METHOD . . . . "—Father Charles, S.J., has given some practical suggestions on how every Christian can apply this way in his own life. "Mission of Charity" is a translation of one of the studies in Father Charles's book—**Missiologie.**

CONTACT WITH THE WEST HAS MADE CHINA CONSCIOUS OF HER TREMENDOUS HEALTH PROBLEM . . . . —Sister M. Francis writes this month about one of this country's most immediate health needs—that of trained medical personnel.

AKBAR ALI'S RECOVERY spelled a major victory for the staff of Holy Family Hospital in Patna. The **why** and **how** are told by Sister M. Elise Wijnen, M.D.

YOUR WILL . . . . .

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"I hereby give (devise) and bequeath to the Society of Catholic Medical Missionaries (also known as the Medical Mission Sisters), an institution incorporated under the laws of the State of Maryland, and its successors forever the sum of $..... *for its general purposes."*

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The Society of Catholic Medical Missionaries is a religious community of women founded in 1925 for the purpose of providing medical care to the sick in the foreign missions.

The Motherhouse and Novitiate are located in Fox Chase, Philadelphia, Pa. There is also a House of Studies in Brookland, Washington, D.C., and Houses of Postulate in England and Holland.

The main activities of the Society include the conducting of hospitals, dispensaries, maternity and child welfare centers, training schools for native nurses and midwives, and similar health works.

Medical Mission Centers conducted by the Society in India and the United States are:

Holy Family Hospital, Rawalpindi, India
Holy Family Hospital, Patna, India
Mitford Muncipal Hospital, Dacca, Bengal, India
The Santa Fe Catholic Maternity Inst., Santa Fe, N.M.
The Catholic Colored Clinic, Atlanta, Georgia.

It is the purpose of the Society to send Medical Missionaries to any mission field of the world. The Society has many requests; it needs many vocations.

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Whither The Mission Press?

It was a great day for the missions when the printing press was invented. At least we may judge so from the multitude of books and booklets, pamphlets, leaflets, periodicals and all the rest that serve to bring news of the missions and missionaries to the people back home.

In the face of all these efforts for stimulating mission interest and, incidentally, for wooing the financial support of the Catholic people, one is inclined to wonder sometimes, how St. Paul and that long line of men who labored to bring the word of God to every nation and people managed at all. That they did manage we know to be true. How, we may infer from the Apostle himself—"in labor and hardships, in many sleepless nights, in hunger and thirst, in cold and nakedness . . . " in all these, yes, and even in martyrdom.

But we are a long way, in point of time at least, from the age of St. Paul, and the fact remains that the missionaries of today, living as they do six centuries after Gutenberg invented the press, have all the subsequent developments in the use of the printed word at their disposal. That they are well aware of the effectiveness of the press as a means of propaganda, the quantitative output of mission literature amply testifies. This is particularly true in our own country, where the multitude and general nature of mission leaflets and periodicals give evidence of a firm belief in the old-time business adage—"it pays to advertise."

HOW ARE WE EQUIPPED?

It has been told so often that the expression is worn thin from the telling, but for all that the truth is still there, a truth that promises to take on deeper meaning as the years of war go on . This is that America must be and continue to be for a long time to come, the mainstay of the missions. Quite suddenly a great responsibility has been laid on our shoulders. It is ours, to be sure. The question is—how are we equipped to bear it?

There is no denying that we have much to give. Of good-will and generosity there is plenty. But good will and a certain naive generosity, with a carefree, "good fellow" attitude fed largely on the springs of pious emotionalism, are not enough. If missions are to be an integral part of Catholic life, not just a passing phase of the moment, made more appealing perhaps, because brothers, husbands and friends are now in close proximity to the mission field, we need something more. We need also truth and knowledge, in other words, a deeper awareness of the meaning of Catholicism, of our life as members of a living organism, the Mystical Body of Christ. To judge from the nature of some of the present day mission literature, we are still far from this desired and very necessary goal.

HOPEFUL SIGNS

But the picture is not all discouraging. Within the past year or so there have been hopeful signs of a growing awareness of the need for presenting the mission idea in all its fullness and depth, as an integral and essential part of Catholic life.

At the request of the Holy Father, mission studies have been conducted in the diocesan seminaries. Beginning with the study of missionary work in its fundamental aspects and continuing on through an analysis of specific mission problems and mission history, a series of monographs has been published which provides at least a beginning in the way of solid mission study. These, however, are as yet limited to use in the seminaries. It would be interesting to know just how the studies have been received.

Another effort which aims to reach a much larger group is that of the recently established Mission Education Committee which functions as part of the National Catholic Education Association. A preliminary survey of the problem of mission education in our Catholic schools was published least year. In a series of short articles the committee members examined first, education to World Christianity in general, and second, World Christianity in its relationship to certain aspects of the school curriculum—religion, social studies and geography.

Some of the observations contained in the study are particularly apropos—for example:

"It is principally in our failure to teach what Christianity can do for world society that we have been found wanting. As the world arrives at a moment when it has crying need for a mature presentation of principles on which the States of the earth, which means the organized peoples of the world, can live together in harmony, few of us are prepared to tell men in convincing terms that we possess the solution.

"We must begin forthwith to educate our Catholic rank and file to World Christianity. We must lay the foundations for a wider and deeper inculcation of

the universal aspects of Christianity in our children from their earliest years.

"Education to World Christianity can be defined as follows: the systematic cultivation in children, young folks and adults of a knowledge of and love for the peoples of the earth, our neighbors in Christ, and of the Church's task of carrying to all men the teachings of Christ, the worldwide life of the charity of Christ . . . "

The same article also notes—and aptly so—"If proper emphasis is placed on world union in Christ, certain mistaken features in present-day mission promotion will automatically be eliminated. At present there often seems to be not so much interest in our fellow-men of other lands, as pity and sympathy for the missionaries working among them and supporting what appear to be woeful missionary burdens. With all due regard for the missionary, he is but an incidental instrument compared with the souls for whom he labors. He wants, not pity, but support for his ideal.

"There is, then, the tendency to emphasize the 'differentnesses' among foreign peoples, to pick out the bizarre, the comical, the repugnant. Those who have lived among many peoples are impressed not by the differences but by their likenesses, by the fund of traits common to all men the world over . . . Catholic education must be in the vanguard in teaching common-sense Christian world unity and understanding . . ."

These efforts, together with those of like nature, such as are carried on by the Catholic Students' Mission Crusade and various mission societies, are hopeful signs of life and thought. The real test, however, is yet to come. The growth of such movements will depend largely on the encouragement and support received from Catholic educators and leaders who are in a position to promote them. This is no easy task to be sure. We can readily understand why missions presented as an integral part of Catholic life have not the sensational appeal of snake stories, crocodiles and headhunters. For one thing, there is responsibility attached to the first—the responsibility of being a Catholic all the way, not only as suits one's fancy. Naturally this does not delight those who want the truth dished up conveniently, chewed up and deleted, ready to swallow like a dehydrated steak. But isn't all this just facing the fact that Christianity was never meant to be presented in six easy lessons, that it will always remain a "hard saying" to those who refuse to listen?

UNITED ACTION

There is one thing more. Just how much support are these endeavors receiving from the missionary communities as a whole? Up to the present time there seems to have been little concerted action on the part of the missionary societies. We are, all of us, working for the same cause, for the same Person, for Christ. But how does this unity receive outward expression in our literature, in mutual aid for the solution of basic problems, for example, in this very problem of mission education? Some concrete manifestations of such a spirit might be expected in a unified endeavor on the part of the missionaries towards the establishment of a chair of mission science at the Catholic University of America, or in meetings, similar to the **semaines de missiologie** of France and Belgium, where missionaries might receive mutual help from the discussion and interchange of ideas and experiences. Action of this nature would probably bear fruit also in the appearance of a scientific mission journal, such as is conspicuously absent among Catholic publications in this country.

Integral Christian living must be backed by integral Christian thinking, in which missions are viewed, not as the specialty of the few, but as a normal and essential part of every Catholic life. Must this be merely an impractical dream, an empty fancy? No, we cannot, must not let this be—not unless we betray Christ Himself — the WHOLE CHRIST.

"If it be allowed us to penetrate the vision of God's designs on which the past gives light, the hard and cruel conditions of the present hour are nothing else than a prelude to the dawn of a new development in which the Church, with her mission to all peoples and for all times, will find herself faced with tasks unknown to other ages which only courageous souls ready for anything can carry to a successful conclusion."—Pope Pius XII.

Opportunity in China

by
SISTER M. FRANCIS, *S.C.M.M.*

New China is vitally interested in Western medicine. This is a rare opportunity for Christianity to make an impression upon the future medical profession of the country.

Ever since Marco Polo visited the Kingdom of Cathay in the thirteenth century China has held a fascination for the people of the West. The ancient China was a land of culture; priceless works of art are the heritage of its older days. Beautiful jades, exquisite porcelains and graceful, colorful pagodas give testimony to the skill and ingenuity of its inhabitants. Yet behind these externals of gracious living was the flame and zest for learning which was an especial characteristic of the upper classes of the Middle Kingdom.

The history of Catholic missions in China vividly demonstrates the part the craving for knowledge has played and will play in winning this land of four hundred-fifty million souls for Christ.

The modern China mission is considered to begin with the arrival of the Jesuits in the seventeenth century. The most successful of these missionaries was Father Mateo Ricci, S.J., who, in 1582 arrived at Macao, the only port open to the Europeans. In gratitude to the Portuguese for their help in beating off a fleet of wandering sea rovers, the Chinese court had granted them a concession allowing the presence of their merchants in that city and permitting them at certain periods during the year and for a limited time to trade in the interior.

Here, in Macao, and later in his various missions, Father Ricci studied the Chinese language and classics and carefully applied himself to the task of learning the manners and arts of the people to whom he was sent. He ate Chinese food and adopted a Chinese name, Le Hsi t'ai. Eventually he even adopted the native dress, first that of the bonze and later that of the learned mandarin. Realizing that the educated Chinese considered themselves superior in culture and wisdom, and all foreigners unlearned and uncouth, his approach to the literati was gradual and full of tact. With a deep respect for the already ancient civilization of the Chinese, he represented himself as one who had come to learn. Then, by his own learning, his knowledge of geography, astronomy and physics, he became in his turn respected and admired. As he lectured on scientific subjects and showed the mandarins his treasures of clocks, Venetian glass, astronomical instruments, oil paintings, atlases and maps, he also introduced information about religion. In time many of his listeners became interested and a flourishing mission was begun.

During the time of Ricci and in the years that followed, there were spasmodic persecutions of the Christians. In most cases, however, on account of the learning of the missionaries and their benefits to the court, the emperors were friendly. For example, to reward Father Adam Schall for his work in revising the Chinese calendar the Emperor Shun Chih donated the site and ten thousand taels for the building of a church in Peking.

During these centuries China gloried in her isolationism, refused to know anything of Western civilization and admitted into the country chiefly traders and missionaries. In 1805, when the priests of Peking were falsely accused of joining in a plot to give part of China to the Britains, even these few were forced to leave and all the ports were closed, not to be opened until the Opium Wars of 1840, when cannon forced admission.

Dislodged from a position of isolationism, China is now facing a world where battleships and cannon, airplanes, trains, steamships, autos, wireless and telephones are an accepted part of life. No longer able to maintain an attitude of disdain for the foreigner, new China eagerly seeks the scientific knowledge of the West.

War has not been allowed to interrupt the Chinese student's pursuit of learning. When the Japanese occupied Peking in the summer of 1937 and seized Tsinghua University, students and teachers trekked to Changsha, eight hundred miles distant, as the crow flies. Later, when Changsha was bombed they again migrated, this time three hundred miles to Kunming. Other universities also have experienced these migrations. Housed in mud huts, fed on a diet consisting chiefly of cabbage and soy beans, so poor that all studying must be done in daylight as even oil lamps are too expensive, young Chinese men and women diligently pursue their goals.

The impact of western civilization on China has left its ancient religions of Buddhism, Confucianism and Taoism in an enfeebled state. Contemptuous of the superstitions of the past, the educated

groups in the new China bid fair to make of science the practical god of China.

In the West, research work in the sciences has been the entrancing occupation of the few. The many have been much more interested in what is useful about the new discoveries. Both the motives of human gain and the desire to relieve misery have encouraged practicality.

Old China, in the days of Ricci looked at his clocks and instruments only with abstract speculation. Although the mandarins were eager to see and hear, they had no desire to set out on discoveries of their own. New China has a different spirit, and her young men and women wish not only to become acquainted with sciences but also to put them to use. Consequently engineering and mechanical trades are flourishing. Slowly, the interest in Western medicine is growing, although even yet probably at least half the population prefers the old fashioned herb medicine, and for political reasons the Chinese government has established a medical college which graduates practitioners in the art of herb medicine and allows them to become registered in this field.

Contact with the West has also had the effect of making China conscious of her tremendous health problem. Like other countries of the Orient, China lacks safe drinking water, although its hazards are much diminished by the popular custom of drinking hot tea. Its primitive methods of disposing of human excreta present a real menace as a means of spreading intestinal diseases, while its meager knowledge of the fundamental laws of hygiene causes untold suffering. Ignorance and poverty take a mighty toll in lives each year.

What can be done? The medical authorities of China agree that the great need at the present time is more health workers, doctors, nurses, pharmacists, etc. The need for supplies is likewise great but is much easier to overcome than that of personnel. Funds and equipment will be available in sufficient amounts from government and relief agencies, if only willing hands can be found. There is no doubt that the need for trained medical workers in China is overwhelming. There the health problem is urgent and universal and rational care of the sick requires the services of a skilled physician.

This problem may be approached in two ways. The first is to send trained health workers to the country to do the work; the second is to train the Chinese themselves for health service among their own people. Both solutions have been and are being used.

In this field of medical work it must be admitted that the Protestant missionaries have far outstripped the Catholic, although Ricci cured diseases and established a hospital in Nanking during his missionary labors and the Jesuit Fathers, Gerbillon and Pereira, introduced quinine into the court at Peking to cure the Emperor K'ang hsi of malaria.

In 1942 in Free China there were only 23 Roman Catholic hospitals as against 127 Protestant hospitals. In all of China, according to Dr. Szeming Sze in his book, "China's Health Problems," there were 370 hospitals of which 310 were non-governmental and 235 were Protestant. Most probably the actual number of hospitals in China today is somewhat lower than these figures indicate on account of the widespread destruction which has taken place through the war. At present it is estimated that China has only one-fiftieth of the minimum number of hospital beds required for her people. The immediate goal of health authorities is to provide at least one-fifth of this minimum need.

At present there are 22 medical colleges and four medical schools in China. Of these, six are Protestant and one is Catholic. The latter is a part of Aurora University at Shanghai and has been staffed by the French Jesuits. It is important not only that the doctors of the new China have the best in scientific and professional training, but that they have a sound background in the ethics of their profession. We are offered a rare opportunity for Christianity to make an impression upon the future medical profession of China. There is always the danger that doctors with a materialistic philosophy will introduce immoral practices among their patients.

Mission work goes on in China in spite of war, famine and flood. Misery and suffering appeal for relief to the zealous missionaries. Some years ago Archbishop Mario Zanin, Apostolic Delegate to China, proposed that in each vicariate and prefecture there should be at least one or two doctors. The ideal was to have a doctor associated with each mission.

Medical mission work is but one facet on the jewel of Christian charity, which gleams that all who look may see Christ, Who died for all men. The late Holy Father, Pius XI, repeatedly expressed his solicitude for the development of medical care in the missions. To those who devote themselves to the care of the sick, he said: "Love your sick and care for them with devotion." In what this devotion consists, he clearly pointed out: "Look well after them intelligently and scientifically. Treat their ailments in the best possible way. Make efforts truly to serve. Proceeding in this natural order, confidence and trust are inspired which prepare the mind for higher and supernatural things. Never on any account must your non-Christian patients get the impression that they subject themselves to a contradictory moral. They must never get the idea that conversions and baptism are necessary to reward your devoted care, your sincere and unselfish Christian charity and zeal. Use all the means at your disposal to make them experience in their own bodies that your religion is good, excellent and desirable, that it is truly inspired by self-sacrificing love."

In the field of science, chance only favors the mind that is prepared.

—Louis Pasteur.

FROM A BACKGROUND OF ANCIENT CULTURE AND LEARNING, NEW CHINA LOOKS TO THE WEST . . .

The monuments of Old China give testimony to the skill and ingenuity of its inhabitants.

At the right is a view of the Temple of Heaven in Peking.

Below is the Marco Polo Bridge, also near Peking. It was constructed at the time of the Tsin Dynasty (265-420 A.D.) and is mentioned in the diary of Marco Polo. It spans what is known as the River of Everlasting Peace.

Mission of Charity

An abridged translation of a paper by Father Pierre Charles, S.J.

Editor's note: This is an abridged translation by Norman J. Blow of "La Mystique de L'Adaptation," one of the studies that make up Father Charles's book—"Missiologie". This book, published at Louvain (Editions de l'Aucam, 1939) *is not now obtainable. The original from which the article is taken was delivered to a student missionary association at Louvain University in* 1934. *The translation first appeared in the April,* 1944 *issue of the "International Review of Missions". Feeling that this work of Father Charles would be of even greater interest to Catholic readers, we reprint the article with the permission of the "Review".*

It is easy to understand why, in our hurried modern world, we are all eager to attain our various objectives. There would be nothing wrong in this if we were quite certain where we wished to go and if our hurry and bustle did not too often involve our not preparing ourselves as we ought. By dint of proclaiming far and wide that the hour for action has come, we are in danger of being taken to mean that the hours of slow and laborious thought are finished. We may make the mistake of trying to get our chickens more quickly by shortening the waiting period of incubation. To put eggs in boiling water is not a quick way to hatch chickens: the excess in temperature no more shortens the incubation period than the impatience of the astronomer makes the eclipse happen sooner.

With missionary work the same principle must be rigorously applied. A common question is: "What ought we to do for the extension of the Church in missionary lands?" I would reply, at the risk of disappointing those who are eager for immediate orders and tangible results: Make yourselves first of all worthy of this holy task; learn the craft of redemption, not by some quick recipes, but by the slow transformation of your whole spiritual vision and by the progressive enlargement of all your interests.

We "must be born again". Our first birth was passive, as far as we were concerned: we came into the world without our knowledge or consent. Our new birth must be active, by changing one by one the principles of the egoistic life. by adapting ourselves to an unknown spiritual environment, by transforming our perspectives and giving a new interest and direction to all our efforts.

As in the story of Elisha, it is not the staff of the prophet, nor his orders, nor his servant whom he sent, but only his own person that saves and brings to life again. If the world could have been saved by advice and commandments and wordy theories it would have been freed long ago from all its evils, for it has had plenty of these things all down the centuries. But, as St. Paul says, ten thousand teachers do not replace one father and as long as we do not give ourselves we give nothing of much use.

Let us consider the method of the Incarnation. When the Word of God wished to restore to human nature its lost dignity and its divine value He did not think it sufficient to sit upon a majestic Sinai and issue commandments. It was not even sufficient to send messengers to pass on His advice but, to save men, He himself became man. As the early Fathers always emphasized, Christ has saved us by first becoming one with us by taking our nature: "He saved that which He was." To make humanity worthy of God the Word becomes man: all His divine treasures were at once made part of the inheritance of the sons of Adam.

Must not the same method be followed in missionary work? To make, say, Japan worthy of Christ, cannot the Christian make himself a Japanese and thus at once make Japan a participator in the prayer and grace of the Church? Can it be done, and if so, how? Certainly not by the legal operation called naturalization, for in God's eyes the foreigner who is a naturalized Japanese is still a foreigner. The process must be not naturalization but "super naturalization" by the working of charity—the love given to us by God Himself.

This divine love or charity is no sentimental emotion, something merely on the surface. Rather it is that which creates those groups that God recognizes as His own, across all frontiers and human classifications. That which Christ was by nature, thanks to the personal union of the divinity and the humanity, we can also become, in a different but no less real sense, by the adoption which is caused by charity. Supernatural love, sincere and deep, can make us, in God's eyes, mediators of grace to the Japanese. The process is not an incarnation, of course, but, as baptism is a supernatural birth into the life of the Church, so this active adoption by a Christian soul brings to

the whole Japanese people the sharing in new riches. It is God's action, working through a supernatural sympathy which He Himself inspires, and leading to the fulfilment of His Will.

Let us not be misunderstood. Charity excludes no one and Christians must consider all men as destined for Christ's fold. Their charity must encircle the globe without leaving out anyone. In the name of this universal charity the Christian has the right and the power to intercede for the whole world. But the Christian cannot stop there and rest content with an anonymous, colouress charity that loves its neighbor without ever having the curiosity to find out who he is.

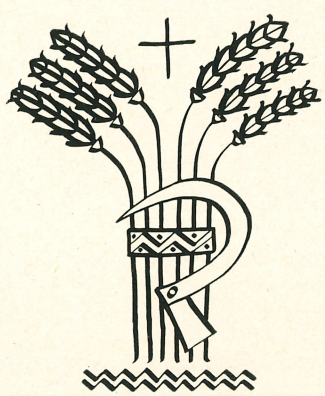
Thus it is that the missionary candidate will best serve the whole Church by devoting himself to the people of his choice and, in becoming one with them, will bring them to the God of all light. This is why for him much study of lands and peoples and actual missionary conditions is essential for only from such study can come that selective sympathy which "specializes" charity without robbing it of its universal character.

Let us take the example of India, with her 380,000,000 population. There are Christians for whom India is always fascinating, not because they are blind to all that she lacks, but because real sympathy has put them in unison with that vast multitude, so composite and yet, beneath it all, so much a unity. To hear people speak ill of Indians distresses them. The history of India is, for them, full of interest. Where everyone else sees only strangeness, hears foreign names, perceives only queer rites, monstrous architecture, monotonous exaggeration, they find something that fascinates them. When their prayers soar upwards they find their way to India with the magic ease of a migrant bird.

Is this but dilettantism? Perhaps so, if it stops at mere exotic enjoyment. But when sympathy is deep and real and leads to devotion we have no longer the right to treat it lightly: it is a providential indication.

You may not be able to go to India or help the people that you love by the skill of your hands, by your advice or by your living example. But you are able, by supernatural charity, to become in the eyes of God as one of these millions of India, or better, as a kind of spiritual ambassador for all that multitude which has still to find its way to the Promised Land. Your silent prayer can go among them; you can, in your two hands, lift up to your Redeemer, as in a splendid offertory, all the confused and groping work that is daily poured out under the heavy sun of the plains or in the valleys high up under the slopes of the Himalayas. You will pray, not only for the workers in the paddy fields but with them. Your charity will be their voice and through you they will be more united to the one Shepherd of all. The missionary not only goes out along the road that leads to the pagan world. He returns, bringing with him the confused crowd of pagans, along the road which leads to God. As a Christian baptized and knowing God and His grace, you can "transplant" yourself, unknown to all men, into your chosen field, can adopt it by a great love and then place before God the interests of all those who are your own by adoption, whom your choice, sanctioned by Providence, has made your brethren.

Let no one say that this has no practical bearing or importance because it is all done in the realm of the spirit; that it is but a subtle escapism to get away from the pressing concrete demands of missionary work. The reverse is the case, for not only is this the way to destroy prejudices and paralyzing antipathies, but it results in the true love that cannot remain idle but stops at nothing to attain its object. In this way, too, through sympathy and interest, is obtained that intimate knowledge which must precede all activity. I have often been surprised to find how this supernatural sympathy for a certain people has given strong and solid knowledge of them to those who have had none of the advantages of a learned life of secluded study.



This is the way, too, to solve the question of the missionary approach to non-Christians. We must approach souls in the divine way if we would be recognized as God's apostles. If you have in your soul that supernatural charity and sympathy of which we have been speaking, you will know, at any given moment, how to speak the words of eternal life, how to remove all obstacles in the way and lead those who seek to the feet of the One Master, Whose disciple they will have divined you to be.

To conclude and to sum up. If we wish to carry on the work of the Redeemer we must use His method. If natural inclination, sublimated by Grace, moves us to identify ourselves spiritually with a certain group of our brethren in order to unite them to God, as Christ identified Himself with our race to save it, let us allow Providence to make fast these invisible ties and make us the privileged mediators of those with whom sympathy has identified us. So by us, something of the Church will already be at work among them. Our work, our Communions, our prayers will be reckoned as part of their inheritance and, instead of being suffocated within the narrow horizon of our personal interests, we can enlarge our soul to the infinite proportions of the desires of the Holy Spirit. **Et reliqua omina adjicientur vobis.**

The Mission Clipper

CHINA AND THE PRESS

Before this Global War it could be stated with certainty that the largest commercial publishing house was not in New York or London, but in Shanghai. With good authority, we can assert that before 1750 more books were published in Chinese than many other languages, and even as late as 1850 more books were printed in China than in any other country.

—Fu Jen.

ARAB CONTRIBUTIONS TO MEDICINE

Besides preserving Greek medicine for posterity Arab physicians made no small contributions to medical knowledge. Thus Ar Razi, called Rhazes, of Bagdad (841-926 A.D.) described the symptoms of smallpox and measles, and differentiated between these diseases. He was also the first author to outline the course of the recurrent laryngeal nerve. Because Moslem law forbade human dissection it has been widely held that the Arabs contributed little to anatomy and surgery. However, deeper study has shown that they accomplished much in these fields beyond knowledge gained from their predecessors, principally through dissection of animals and separate organs. The nearest correct description of the capillary circulation prior to Harvey was furnished by Haly Abbas who lived during the early tenth century. Ibn Nafis, the dean of Mansuri Hospital in Cairo during the early fourteenth century, described pulmonary circulation for the first time; he declared that blood is aerated by the lungs, and he held an opinion of the coronary circulation remarkably close to the modern conception.

The most famous Arabic surgeon in the Middle Ages was Abu al Qasim Khalaf ibn 'Abbas al Zahrawi (Abulcasis), who practiced in Andalusia during the latter part of the tenth century. His works were quoted more frequently than those of any other doctor during medieval times and were the inspiration of early Renaissance surgeons. Al Zahrawi's books were the first to treat surgery as a separate science founded on a good knowledge of anatomy, and he evolved a number of new technics. Fellow physicians of Rhazes employed hashish, tares and hyoscyamus for anesthesia long before drugs were successfully used for this purpose elsewhere and invented the anesthesia sponge.

Clinical Excerpts.

SEMINARY FOR AFRICAN PRIESTS

At a recent meeting of the executive members of Propaganda Fide, it was decided to establish at once after the war a large seminary for African seminarians. According to reports from the African missions the means for it are already available. The same source reports a considerable growth in native vocations, so that the proposed foundation corresponds to a real need.

A MOHAMMEDAN CUSTOM

Mohammedans do not acknowledge Jesus Christ as the Son of God. They do reverence Him as a great prophet and honor Him and His Mother. Our Lord's birth of a virgin mother, Mary's unexcelled holiness, and some native legends about Jesus and Mary are described in the Koran, the Mohammedan Bible. One of these fables explains the origin of a Mohammedan custom.

Before Jesus' birth Mary rested under an old, withered palm tree. When Christ was born, the Blessed Virgin washed Him in a spring that gushed up miraculously at her feet. As she did so, she heard a voice saying, "Shake the palm tree, and ripe dates will fall for thee." Mary shook the dead tree, and instantly dates grew, ripened, fell to the ground. She ate the dates and renewed her strength. To this day Mohammedan women receive dates from relatives and friends when they give birth to a child.

—The Cowl.

IN THE LAND OF CHRIST, CHRISTIANS ARE FEWEST.

The recently published Government census of Palestine shows these interesting figures: out of a total population of 1,676,571, the Mohammedans led with an estimated total of 59.8 percent; next were Jews with 31.2 percent. The Christians constitute only 8.2 percent; other religious groups account for the remaining 0.8 percent.

During the past year each group gained numbers through migration, the Jews leading with 7,995 immigrants, Moslems next with 1,831 and the Christian minority 1,380.

—The Saviour's Call.

R. I. P.

Please pray for the repose of the souls of:

Sister Mary Francis Regis, Cornwells, Pa.

Sister M. Berchmans, Hartford, Conn.

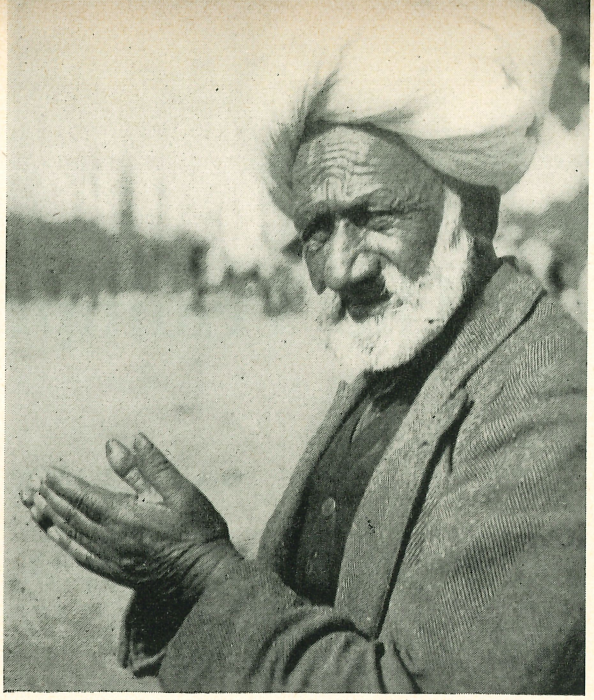
Mrs. Joseph Young, Philadelphia, Pa.

Corporal James J. Carmody, Washington, D.C.

May their souls and the souls of all the faithful departed through the mercy of God, rest in peace. Amen.

The Mission Intention . . .

The Conversion of Mohammedans through their Faith in One Merciful God.



This Mohammedan holds his hands, palms upwards, fingers curved, in the characteristic attitude of prayer. The hands are held thus during the recitation of the munajat, or supplication.

My work as a doctor in Northern India was predominantly among Mohammedans. In fact the very reason for my going there was to attend the Moslem women who, on account of religious laws and customs could not receive medical aid from men. The Punjabi women were, I found, of sturdy character and sociable, so once I could string together sentences in Urdu, I ventured to invite some of them to my room for a friendly chat.

One particularly encouraging feature about them was their inquisitiveness. They scrutinized everything within the four walls, even opening drawers, not realizing, of course, that this was "not done" according to western standards. However, I just took it for granted and let them look and look until by degrees they automatically and gracefully placed themselves in a circle on the floor. The topic of conversation was somewhat limited (only two percent of the forty million Mohammedian women in India are literate) but many questions were asked—what did we think and what did we do—and on their part much information about their customs and beliefs was simply and spontaneously given.

In these "round floor" conferences I could not help discovering that Islam had borrowed heavily from the Christian and Jewish religions. Although it had retained much that was true and good, in the process of adoption by the Arabs, many of the truths had been distorted and mixed with pagan elements. The Moslems, however, are unconscious of these defects and are firmly convinced that theirs is the best religion and contains the latest revelation.

How to make a dent in this erroneous conviction? The Holy Father, through the February mission intention bids us begin by stressing the goodness in their belief and the similarity with ours—**through their faith in One Merciful God.**

It is well known that the followers of the Prophet stress the unity of God without belief in the Trinity. This is not surprising when one realizes that the Old Testament, with its emphasis on monotheism, on account of its antiquity and wider diffusion at the time of Mohammed, carried more weight with him than the New Testament with its distinctive fundamental dogma of the Trinity. It is for us to pray that the great stumbling block of belief in the Blessed Trinity may be overcome and that Moslems may realize that the Mosaic Law, far from being abrogated by Christianity, has on the contrary become the foundation stone of the Christian dispensation, and that the real distinction between the Three Divine Persons does not destroy but postulates the unity of the Divine Nature. We must pray with St. John, "that they may know Thee, the only true God, and Jesus Christ, Whom Thou has sent."

To appeal to the Mohammedans through the mercy of God is much easier. Although they believe in predestination which in a sense excludes the mercy of God, yet the human heart is so eager for mercy that fatalism is not carried to its logical conclusion. Among the ninety-nine names given by the Moslems to God "God the Merciful" heads the list and each chapter of the Koran opens, "in the name of God the Merciful, the Compassionate."

We Christians can show the Mohammedans that we believe in and serve a Merciful God by our example of showing mercy. This can be given in numberless ways, in affairs of state and social life, and by individual contacts, such as works of mercy carried out in the name of Christ Who had compassion on the multitude—including the multitude of two hundred and sixty million Mohammedans of our day.

—Anna Dengel, S.C.M.M., M.D.

The Triumph of Akbar Ali

by

SISTER M. ELISE WIJNEN, S.C.M.M., M.D.

His recovery meant victory—both for Akbar Ali and for Holy Family Hospital in Patna.

When Salma brought young Akbar Ali to the hospital, she was obviously desperate. The boy weighed about fifteen pounds, despite his three years, and looked like a barely animated skeleton. His triangular little face with the big sunken eyes had the hopeless expression of starvation and pain, but with his match-stick arms and legs he clutched his mother's body tightly, fearing the unknown more than the present, no matter how miserable.

The history of mother and child was so commonplace in India that we could supply the details ourselves. Salma had been a hereditary servant in a wealthy Mohammedan family. Probably she had never owned more than a few rupees in all her life, but she had been fairly well-cared for, getting enough food and an occasional sari in return for a few hours housework and her all-day-long gossipy companionship. These Mohammedan families live in the old-fashioned feudal manner, and the servants are as much at home as the children.

At fourteen she had married a co-servant, but shortly afterwards the husband decided to break loose and seek his fortune elsewhere. Ordinarily this means the end of a marriage, the man going off to another town and the girl staying behind in the same home to continue her serfdom and raise the babies, if any. But Salma must have had a little more courage than most, for she decided to follow her husband into exile.

For a while all went well. She had a baby boy and although she lived in a squalor unimaginable to western minds she was fairly happy and content. Then the flimsy economic structure upon which their lives were built caved in. In this case, famine was the disrupting force. Soon the weekly wages became insufficient to buy the needed rice at the ever-rising, exorbitant prices then current in Bengal. At first they ate only one meal a day, then they fasted for two days of the week, finally the money couldn't even buy one day's food. The husband drifted off to a larger town, where the single man could find enough to support himself, even if he had to sleep in the streets. There he would stay, submerged in the sea of pauperism, until he chose to come forward again.

Salma took the only and obvious way out. She slung Akbar on her hip, bundled her few possessions together and started on the two hundred-mile trek home. She rode the trains whenever she dared, begged her food along the way, walked when she had to and finally reached Patna, after a three-weeks' trip. Her former employers were willing to take her in again, baby and all, and sufferings and privations would soon have been forgotten, if it had not been for Akbar . . . .

Always thin and puny, undernourished from birth, the little fellow had stood the starvation and fatigue of the journey very badly. Dysentery took the last ounce of fat and strength off him and the half-spoiled remnants of greasy, spicy foods eaten along the way aggravated his illness. The household members, long-suffering as they usually are, especially with children, finally objected to his constant crying and whining and the incessant disturbances at night caused by his illness. Salma was in despair. The "desi" medicines she tried day after day did no good and she knew only too well how little chance a child of the poor had in the busy, over-crowded, impersonal government hospitals.

Finally the head of the family, a kind-hearted old Mohammedan who had had several of his relatives treated by the Sisters, came and laid the matter before us at Holy Family Hospital. Truth to tell, we had not much hope, the child looked more dead than alive, and from bitter experience we knew the difficulties of getting cooperation among this type of people. It would take strict bed rest, forced feeding and many injections to pull Akbar around again. Dysentery, beri beri, marasmus and anemia, when linked with the obstinate ignorance of the very poor, are a bad combination. But we explained the matter to the old gentleman and he in turn laid down the law to Salma. We nearly rubbed our eyes in surprise. She dumped Akbar on the floor, despite his yells, and with the single-mindedness of utter despair turned him over to us. I do believe she never expected to see him

AKBAR ALI BEAMS AT THE FUTURE.

again.

Akbar promptly received the shock of his life and his first bath in a tub of warm water. Then we gathered to discuss the problem of where to put the poor mite. We hated to admit him to the nursery and expose all the other youngsters to his bugs. Finally we compromised and put a bed for him on the verandah next to the nursery so that the nurses looking after the babies could watch him, while at the same time he was kept separate from the other children.

The first few days were misery, pure and simple. It was touch and go more than once and many a weary hour the nurses spent, trying to keep Akbar alive, injecting saline and stimulants, feeding him and watching the flickering pulse and barely heaving chest. Limp like a rag doll Akbar lay in his big white bed, the dry grey skin stretched tightly over his skull bones, his small claw hands picking at the clothes, his big black eyes empty and vacant. Yet he went on living, to the surprise of all.

At last the drugs began to take hold and the worst of the symptoms subsided. Our apprehensions lessened and we began to talk of him with more hope. But with the return of life and the first stirrings of strength young Akbar became conscious of his strange surroundings and his loneliness. Soon the nights and days were punctured with his crescendo yells of "Amma" (Mammy) and nothing but exhaustion or sedation would stop him.

After a while the worst of the howls decreased, at least during the daytime. Akbar became interested in his surroundings, his toys and his food, and could be distracted more easily from his unhappiness. But at night he still had to be heavily sedated or neither he nor anyone else in the neighborhood would get any rest at all. We hesitated quite a while, fearing the consequences of a hopeful report, but at last we could not hide the fact any longer. Akbar was on the way to recovery! What we feared most of all did not come to pass. Akbar stayed in the hospital and his mother stayed away. Many a time we commented on the fact that at last we had found a mother who did cooperate, no matter how much it went against her wishes and customs.

After a week or so a most unusual peace and quiet began to reign at night. No more sudden yells of "Amma!", no more hasty rush of nurses to restore peace with food and medicines, no more complaints from the other patients. We found it hard to believe at first but the reason came to light. Soon after dark when the Sisters had left the hospital, Salma would climb in over the gate or the side wall. She managed to make her way upstairs unnoticed and snuggled down beside her son. Early in the morning, when Akbar was still asleep she watched while the nurses were busy elsewhere and slipped out again as soon as the gates were opened. We smiled at the clever way she had evaded orders and decided that from now on her presence would probably be harmless.

After that the mother was given official permission to visit the child, both by day and by night and from then on all our Akbar troubles were over. Salma ran in and out of the hospital all day long, bringing dabs of food and bits of toys and anything she could lay her hands on. At night she slept with her arm around her son, just as she had done since the day he was born. She never once begged to take him home and when we finally discharged him she was actually reluctant to take him!

We consider Akbar one of our major victories. Whenever we feel discouraged because the mothers take their chidren home just as they are getting better and long before they are well, or refuse to submit to painful treatments, we remember Salma and we decide to keep on trying. Akbar still comes back regularly to say "Salaam!" and be admired. His sturdy body, fat little arms, thick brown curls and happy smile are a treat for tired eyes. But he still holds on tightly to his mother's skirts and looks at us with distrust and worry. For we separated him from his mamma once and he has not forgiven us yet!

Jottings From India

RAWALPINDI

"We have such a variety of sisters taking the training courses at our hospital here," writes Sister M. Alma Julia from Rawalpindi, "that we are reminded more and more of Sisters' College in Washington, D.C. We include six different communities, besides the Punjabi nurses. The chapel is nearly always occupied, since the different sisterhoods have chapel prayers in common and try to arrange to say them when the chapel is empty. Even the lay nurses say their morning and evening prayers in chapel.

"At present there are ten Medical Mission Sisters; twelve Malabar Medical Missionaries-to-be; two Franciscan Missionaries of Mary (European); three Franciscan Sisters from Thandla; two Christ the King Sisters from Karachi, and four Daughters of Mary, also from Malabar. I don't know how many Punjabi nurses or midwives there are, but the house is filled to overflowing. We could take ever so many more sisters and lay nurses if we had the room. I long for the day when we can have at least ten times the present number."

Sister Margaret Mary with Associates of Mary, Queen of the Apostles who have trained at Holy Family Hospital in Rawalpindi.

SPIRIT vs. THERMOMETER

Missionaries have to ready for anything, even the evil spirits themselves, so we understand from Sister M. Leonie. She writes:

"Did anyone tell you yet of the little child who was supposed to be possessed by evil spirits? The story goes that Sister Bernadette received a hurry up call from one of our Christians the other day, begging her to please come quickly to pray over a child. It was thought to be possessed by an evil spirit, and as none of the priests were home, a sister was second best.

"Anyway, Sister Bernadette set out, armed with a **thermometer!** She found a boy, about six or seven years old, completely unconscious. He had been so for more than twenty-four hours, and had a temperature of 107 degrees. Sister persuaded the family to bring the child to the hospital, where a blood smear showed quartan malaria. He is here now and we are doing all we can for him. The child is still holding his own, and although much damage has been done by the long delay, we have hopes for a good recovery."

THE MOHAMMEDAN ROZA

"The roza, or Mohammedan fast is almost over. It ends with the appearance of the new moon. This fast continues for a whole month, during which every good Mohammedan abstains from food and drink from sunrise to sunset. The day's meal is eaten before the sun comes up and not a drop of water or a morsel of food is taken until after it sets again. Sometimes the fast can go to great lengths. For instance, the other day one of the women refused an anesthetic for the incision of a badly infected finger, because she feared it might be an infringement on the fast!

All our Mohammedan servants keep it in spite of the heat and even the fever which some of them have. What a good example they are!"

SNAKE CHARMING?

It is not often that we get a snake story from India. Snakes are not the fashion with the Medical Missionaries there, so it seems. But once in a while we do hear of one, such as this from Sister M. Stephanie:

"The other day the hospital was all upset. Someone reported there was a snake behind one of the tubs. We called a sweeper to try to get it out, but all the noise must have scared the snake, for it was nowhere to be seen. When Sister Alma asked the sweeper what to do about it, he advised her to hire a snake charmer, saying, 'He will play and the snake will come out. It will only cost two rupees.' Needless to say, we decided to get along without his help, and nothing has been heard of the snake since."

ST. THERESE

From Sister M. Bernadette we hear that the sisters in Rawalpindi received the gift of a beautiful statue of the Little Flower recently. She writes:

"We are all prepared to have a new statue of St. Therese blessed and placed in the parish church. A little 'tomasha' (feast) has been planned for the occasion and we are going to sing also. St. Therese is our true helper and we rejoice to have her statue in the church. The statue is the gift of a Burmese man who escaped the bombing in Rangoon."

MARY GIRI

Sister M. Vincent sent us some news from Mary Giri. Sister is from Ireland, so we might know that she would have recourse to St. Patrick to keep away the snakes! She tells us:

"We are trying to do a bit of farming here also. Just now we have eight chickens, of which only two are laying. Ours are very particular chickens, and have taken a fancy to laying eggs in the dormitory. At first they liked the clothes basket, and when we took that away, they decided to try the beds. We are trying to educate them to life in the chicken house, but they don't think the straw is quite as soft as a pillow. Thinking they were scared away from the chicken house by the snakes, I nailed a picture of St. Patrick on the wall. Believe it or not, we haven't seen a snake about since!"

NOVICES AND NAMES

Sister Vincent also told us the names of the first four novices who were received in Mary Giri last September. They are: Sisters Mary Veronica, Salome, Magdalene and John. The names were given in honor of the Apostle and the women who stood at the foot of the Cross and ministered to Our Lord during His Passion.

The Fact . . .

A mission hospital — 60 bed capacity — with a census of 107 in-patients . . . "so over-crowded that it literally creaks at the seams," writes Sister Alma Julia from India.

The Hope . . .

A fully-equipped, 200 bed hospital for Rawalpindi. *Is it any wonder that almost every letter from the Medical Missionaries in India carries the refrain—"Oh hospital, when wilt thou be built"?*

They depend on you for the answer. Will you give it?

A Prayer for Our Holy Father

ENLIGHTEN Thy Vicar, O Jesus. Strengthen him in his sorrows and in his universal cares; renew in him the spirit of the Holy Pontiff who intercedes for him in Thy presence; speak that potent word, O Lord, which shall change minds, turn hate into love, check the fury of human passions, temper the sufferings and dry the tears of those who are in sorrow. Increase the virtue and resignation of families, pacify nations and peoples, so that the Church built by Thee on St. Peter to gather all peoples around Thy Altar of life and salvation, may invoke Thee, adore Thee and exalt Thee in tranquility forever and ever. Amen.